

SANCTIFICATION

AS TAUGHT IN THE SCRIPTURES



PHILIP MAURO



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SANCTIFICATION

As Taught in the Scriptures

I hope that no one will read this paper in the expectation of obtaining the writer's view of sanctification. If any has, I hope he will be disappointed; because I have earnestly asked the Lord to deliver me from opinions, and particularly from my own opinions, having learned how utterly untrustworthy they are. Man is very ready to form his opinions on every subject, and having formed them he clings to them tenaciously, and contends for them vigorously, and generally the more so when he has little support for them.

I desire to present this subject of sanctification in such a way that if any one has any controversy about it his controversy will be with the Spirit of God, and with the Word of God, in which the Spirit has revealed His mind on the subject. Our purpose is simply to get an answer to the question: What is meant in Scripture by the words "sanctify," "sanctified," and "sanctification" or "holiness?" (which is the same word in the original).

Before taking up that question I wish to direct attention, briefly, to an important principle which is frequently disregarded, namely, the principle of stating doctrine in the words of Scripture and, conversely, of using always the words of Scripture in the same sense in which the Spirit uses them.

In I Corinthians 2:13 we read, "Which things we speak, not in *words* which man's wisdom teacheth, but which the Holy Ghost teacheth." Much dispute and division among the Lord's people are brought about through substituting words which man's wisdom teacheth

for those which the Holy Ghost has taught. Religious discussions abound in theological terms invented by men who are not satisfied with the words of the Spirit; and since these words of man have no certain meaning, their chief result is to produce strife and discord. On the other hand, the words of the Spirit are fixed, and their meaning can always be ascertained by the earnest and teachable soul through diligent and prayerful study of the Word.

There is no zeal like the zeal of error. I do not understand it; but we see every sort of system of error pushed zealously forward, making it very important that we should accept no doctrine which cannot be defined in words which the Holy Ghost teacheth. We can ascertain what is meant by "Redemption," "Righteousness," "Sanctification," "Holiness," for these are scriptural terms. But God's Word has nothing to say about "eradication," "suppression," "appropriation," and other terms much in vogue among certain parties of Christians, and which are doing the evil work of sowing discord and creating divisions among the Lord's people. What an immense gain it would be towards the true "unity of the Spirit" if believers would simply drop all theological terms which man's wisdom teaches, and confine their doctrinal statements to words which the Holy Ghost teaches.

Again, in 2 Timothy 1:13 we are admonished to "Hold fast the form of sound words." Now, where do we get *sound words*? Only in the Scriptures; nowhere else. The words of God are fixed. They are sound through and through. The Spirit of life has breathed into them, and they are *living words*. Our Lord said: "I have given them *the words which Thou gavest Me*" (John 17:8). And shall we not hold them fast, and say with Jeremiah, "*Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of my heart?*" Man's words are unsound, for

human language is decaying, like everything else that is human.

It is, therefore, of the utmost importance that we should cling to and "sanctify," or set apart from other words, the words which the Holy Spirit uses, in order that through them we may get the thoughts of the Spirit. The more we live in the Scripture, and accustom ourselves to the sound and usage of the words of Scripture, the more will our hearts and minds be penetrated by the divine thoughts and meanings which those words are designed to convey to us. Thus we shall be "transformed by the renewing of our minds."

Once more, we read in John 6:63 the exceedingly important statement of our Lord, "The *words* that I speak unto you, they are spirit, and they are life." Now there is just this difference between words that God uses, the words of the Spirit of God, and the words that man speaks; just the difference that there is between the "living" and the "dead." Men's words decay; they have been decaying from the beginning. Take the word "believe," which should be used to express the greatest assurance. When a man said, "I believe in God," "I believe in the Lord Jesus Christ," that word was intended to express the most positive assurance. But it does not have that meaning now. A man can say, "I believe," and by that mean that he merely holds an opinion, and not necessarily an opinion based on deep conviction. The words that men use have been steadily decaying—that is the tendency; but the words that God speaks, they are *living* words, they are "spirit," and they are "life."

Now we come to the word "*sanctification*," to which people have attached many hazy meanings. The Holy Spirit uses that word *always* to express one definite idea all through the Scriptures.

Before showing this, let us state, briefly, some of the meanings which are now commonly attached to the

word "sanctification." In the minds of many people that word refers to the *character* of the sanctified one (or saint), and signifies a subjective state or condition of great sanctity, a very pure and deeply spiritual life. This view of sanctification takes no note at all of its *objective* aspect, but regards it as a purely *subjective* experience of the individual, or as the result of some internal transformation of character.

Another view of sanctification which often finds expression in meetings where "holiness" is specially sought is that it is a special work of God in the believer, wrought at some time subsequent to his conversion. This special work is sometimes spoken of as a "second work of grace," or as the "second blessing."

But, as we shall see, the Scripture lends no support whatever to either of these meanings. The word "sanctify" means always to "set apart for a distinct use or service;" and when sanctification is referred to in Scripture as God's work it is invariably the act of setting apart some person or thing for Himself, or for His service. That which is "sanctified," whether it be a person, or an animal, or a day, or a mountain, or a city, or whatever it be, is something set apart for God, regardless of the intrinsic worth or character of the person or thing that is thus "sanctified." Whatever it may be, and whatever its character, when God takes hold of it, and says: "It is Mine," He separates it from other things, and it is by that act "sanctified," or "set apart" for God.

The first use of a word in Scripture is always to be carefully noted in seeking the scriptural meaning of that word. And the first use of the word "sanctified" in the Scripture is Genesis 2:3, where God "blessed the seventh day and *sanctified* it." Now, notice, all the days were alike as to their own character. He might have taken the fourth day or the fifth; they were all exactly alike. But God took the seventh day and separated it

for Himself, and in so doing He marked it off from other days. He put a difference between the seventh day and all other days, and it was that *act of God* that made the seventh day His. And it was no different from other days after it was "sanctified," except in that it was set apart for God, and was His property in a special sense. Men may or may not recognise God's act. They may and do habitually violate the sanctity of that which God has sanctified. But man's action does not vitiate what God has done; and the person or thing which God has set apart for Himself is *sanctified* regardless of man's treatment of the sanctified object.

Coming now to Exodus 13:1,2 we read that "the Lord spake unto Moses, saying, *sanctify unto Me* all the first-born, both of man and of beast; it is Mine." So you see we have "sanctified" beasts; but these sanctified beasts were not different from other beasts, either before or after their sanctification. They did not undergo any peculiar experience, or become changed in character or disposition. And so with the "sanctified" children. They were not different from other children. After "sanctification" they showed just the same characteristics as before; but nevertheless God had put a difference between them and others. He had separated them. "It is Mine"—notice those words because that gives you the whole essence and truth of sanctification. It is the state of something which God has set apart as His very own, saying, "It is Mine."

In the 19th chapter and the 23rd verse we have another case of "sanctification." This time it is not either a "person" or a "beast," but a "mountain." "And Moses said unto the Lord, the people cannot come up to Mount Sinai; for Thou chargest us, saying, set bounds about the mount and *sanctify* it." So you see a part of the earth can be "sanctified." There was no difference made in the constitution or qualities of the mountain after sanctification. "Sanctification" did not make any differ-

ence in it as to itself, or as to its composition or ingredients; but God had "sanctified" it, because He had set it apart for a particular purpose.

It is important to note that we have in the Old Testament but one word to express the idea of sanctify. It is sometimes translated "to hallow," sometimes to "make holy," sometimes to "sanctify," but it is always one and the same word in the original. Likewise in the New Testament the Holy Spirit makes use always of the same word to express the idea of "sanctify," and the word there used is that employed in the Septuagint translation of the Old Testament. Thus we have the remarkable instance of the same word being used invariably all through Scripture.

The Septuagint was a translation into Greek made in the third century before Christ; and it is from this version that the New Testament writers quote when (writing in Greek) they quote from the Old Testament. Therefore, when we come upon the words "sanctification," "holiness," "holy," "hallow," or "saint," we may understand that these various English words all represent one word and its derivatives in the original, and all contain as their essential idea and root meaning, the thought of *something which God has set apart for Himself*, to be His own peculiar property.

We meet that same word again in Exodus 40:9, in the word there rendered "hallow." "And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and thou shalt *hallow* it." That word "hallow" is the same word rendered "sanctify" in the other passages quoted. "And all the vessels thereof: and it shall be *holy*." Now that word "holy" is the same word again. "And it shall be sanctified" (again the same word). "And thou shalt anoint the altar of the burnt offering, and all His vessels and *sanctify* the altar, and it shall be an altar most *holy*." Holiness of holiness, the tabernacle sanctified—the altar sanctified—

and the vessels of the house sanctified! Those vessels were not any different in their material and properties from any other vessels. The difference was in the *use* to which they were assigned, that is the point—they were set apart by God for His own use. “And thou shalt anoint the laver and its foot and *sanctify* it.” “And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the *holy* garments, and anoint him and *sanctify* him, that he may *minister unto Me* in the priest’s office.”

In the New Testament dispensation believers are spoken of as vessels. We are told (Eph. 2:20-22) that God is building another house for the habitation of the Holy Spirit. And, again, that believers are temples of the Holy Spirit (I Cor. 6:19). And God has given the Holy Spirit to believers, in order that they may know the things that are freely given us of God (I Cor. 2:12). And every believer is a vessel in that house. We meet that thought expressed in that way repeatedly in the New Testament. Paul was to be a chosen *vessel*, he was “sanctified” (Rom. 9:21). Again, “Hath not the potter power over the clay, of the same lump to make one a *vessel* unto honour, and another to dishonour?” And in the 23rd verse: “And that He might make known the riches of His glory upon *vessels* of mercy, which He afore prepared unto glory.” Also in 2 Timothy 2:20, 21, 23 we read of the great house of God, “But in a great house, there are not only *vessels* of gold and of silver, but also of wood and of earth: and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a *vessel* unto honour, *sanctified*, meet for the Master’s use, and prepared unto every good work.”

If we get this truth solidly into our hearts, that, as children of God we have been sanctified by Him, that is, set apart for His own use, what will we do? Will

we treat the thing that God has set aside for Himself as a common thing, and put it to common uses? Most certainly not. If we believe in our souls that God has set us aside, for His own use, we will respect what He has done, and will see that the vessel that He has sanctified is kept *clean*, is purged, and scrupulously regarded as the sacred property of God Himself. We will respect what God has sanctified and keep it clean, and so be vessels unto honour, sanctified and meet for the Master's use, and prepared unto every good work. Verse 24 reads: "Flee also youthful lusts." Why? Because you have been sanctified. It follows that sanctification does not imply that all these youthful lusts and desires have been already taken out of men. On the contrary, the sanctification comes first, and the purifying of that which has been sanctified comes afterwards.

Let us then grasp firmly the fact that when the Holy Spirit speaks of sanctification He means thereby the *act of God* in setting apart something for Himself, or (as a necessary consequence) the separated condition of the person or thing which God has set apart from other persons or things. It does not mean either the subjective experience of the person who has been sanctified, or the character, disposition, or behaviour of the sanctified person.

So much for the Old Testament usage which fixes with certainty the meaning of the word we are considering. It is very easy for any one with a good concordance to go through the Bible and examine the many passages in which the word is used. No scholarship is needed for that. In this way we can certainly get the mind of the Spirit; but if, on the other hand, we listen to *men's* teaching about holiness we shall probably go astray.

The first occurrence in the New Testament of the word we are studying is in Matthew 4:5, "holy city." There is the word sanctified again—it is the "sanctified" city. Jerusalem was not in itself any holier than any other

place. It was, on the contrary, a very unholy place at that time; and nevertheless it was the "Holy City." Why? Because God had set that city apart for Himself. It was the place He had chosen to put His name there.

We have the first *verb*-form of the word in John 10: 36, "Say ye of Him, whom *the Father hath sanctified*, and sent into the world, Thou blasphemest, because I said, I am the Son of God?" This is a most instructive passage for getting at the divine meaning of the word "sanctify." Here we read that the Eternal Son was *sanctified* for His mission to a world of sinners. From this passage we see how impossible it is to regard the word as signifying an experience, or a change of character, whereby the sanctified person is rendered intrinsically more pure and holy. The word "sanctification" could not possibly be applied to our blessed Lord, the infinitely Holy One, in either of these senses. Yet the word means here exactly what it means in the other passages we have been considering. It tells us that the Father set apart His Son for the work of redemption, and sent Him into the world to accomplish that stupendous work.

That same thought is applied by our Lord directly to us, His disciples, in His prayer recorded in John xvii. He says, "*Sanctify* them through Thy truth: Thy Word is truth. As Thou hast sent Me into the world, *even so* have I also sent them into the world." As the Father hath sanctified and sent Him into the world, *even so* has He sent them, praying the Father to sanctify them, not through a subjective experience or through sensations of any sort, but through the Word of Truth. It is through the truth of the believer's oneness with Christ in death and resurrection (Rom. 6:6; Eph. 2:5; Heb. 2:11, &c.), of his crucifixion to the world (Gal. 6:14), that he learns of his sanctification or complete setting apart by God from everything that is evil and defiling.

I am sure there is no child of God here who has not experienced the sanctifying or separating power of the Word of God. What can sanctify the mind and purge it of worldly thoughts like sitting down and reading chapter after chapter of the Word of God? "Sanctify them through Thy truth; Thy Word is truth." So if we want an *experience* of real sanctifying influence, we need only go to the Word of God for it.

In the 19th verse of the same chapter He says, "And for their sakes I sanctify Myself." Surely He did not sanctify Himself in the way that a great many people think they get sanctified; but He separated Himself, in order "that they might be *sanctified through the truth*."

Another Scripture from which the divine meaning of sanctification shines out unmistakably is I Corinthians 6:11. The apostle had been speaking of fornicators, idolaters, thieves, drunkards, and the like, none of whom shall inherit the kingdom of God, and then he says, "And such were some of you; but ye are *washed*, but ye are *sanctified*, but ye are *justified* in the name of the Lord Jesus, and by the Spirit of our God."

The passage is important in that it is the only place in Scripture where the words "sanctified" and "justified" occur together, and it completely disposes of the notion that sanctification is some experience subsequent to justification. It shows that sanctification comes first, and as we apprehend the meaning of the word we will understand that such is the divine order.

The passage speaks of three things that had been done to these Corinthians. They had been *washed*, *sanctified*, and *justified*. Now these three things are not the same thing, and "sanctification" is not a work of grace following justification, because here sanctification comes first. It is a different thing from being washed, and a different thing from being justified. The Scriptures show clearly what the difference is. Washing comes first, but washing is not sanctification. God must

put our sins away as the first step. Then comes sanctification, and then justification. To justify means to make righteous. And we sometimes hear that spoken of as if it were a very commonplace thing. But it is not a common-place thing. The justifying a sinner, or making him righteous, is a mighty act of God.

Sanctification is the setting apart or separation of the sinner from his previous state or circumstances. In the passage before us God takes up a vessel which is foul and unclean, and which has been applied to vile uses. He first washes it, removing the filth. Then He separates it from those vile uses, setting it apart to new uses. Then he justifies it. In this Scripture we have the order in the sinner's experience, telling what happens to the latter. Hence we may be sure that, if there be any sequence in the three operations referred to, the sanctification of the sinner occurs before his justification.

In I Corinthians 7:14 we get another clear illustration of the scriptural meaning of the word "sanctified," "For the unbelieving husband is *sanctified by the wife*, and the unbelieving wife is *sanctified by the husband*, else were your children unclean, but now are they holy." The fact that an unbelieving man has a believing wife separates him from, or puts a difference between him and the man who has an unbelieving wife. Moreover, in the former case the children are declared to be *holy*—the same word again. This Scripture gives a very instructive instance of people who are "sanctified" before they are even saved, for the passage continues, "For what knowest thou, O wife, whether thou shalt *save* thy husband?"

In Ephesians 5:25, 26, Christ's work on the Church is spoken of. Literally rendered the verse reads, "Even as also Christ loved the Church, and gave Himself up for it, that He might *sanctify it, having cleansed* it by the washing of water by the Word." Here again the

washing precedes the sanctifying, or setting apart, but the Authorised Version obscures this order. We again see that sanctifying is not cleansing. It is not a change of character at all; it is a *new position*, the result of taking a thing out of the old position and giving it a new position. All that Christ has done, and is doing, for the Church, which is His Body, is based upon His sacrifice of Himself. He gave Himself up for the Church in order that He might sanctify it. Apart from the cross of Calvary there is no cleansing, no redemption, no sanctification, no justification. What a small, narrow, and unscriptural view of sanctification to regard it as a change or improvement effected in the believer!

I Thessalonians 5:23, "And the very God of peace *sanctify you wholly*," that is, every bit of you. We are to be wholly set apart to, and for, God. This means every part of us, every thing that belongs to us—our time, our talents, our hands, and our feet, and all the members of our redeemed bodies, as well as our souls and spirits, are to be set apart for Him. And this is His own work. "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." This passage, which the Holy Spirit breathed through the Spirit-filled apostle, expresses the desire for those Thessalonian saints that they should be prepared, by complete separation from everything that is of the world, the flesh, and the spirit of evil, for the actual personal presence of the Lord.

We meet with the word we are studying in another expression which is very common in Scripture, namely, in the word "saints." The saints, or "holy ones," are simply those whom God has set aside or sanctified. That is to say, it is the generic and appropriate name of *all believers*; for every believer is sanctified, and hence is a saint. This fact again strikes at the root of the very common and erroneous use of the word "sanctify," which regards some believers as sanctified and some as

not sanctified. The sanctified, or the "saints," are those who have been called of God. It is their *calling* that makes them saints, and not their saintly characters.

The Epistle to the Romans is addressed "To all that be in Rome, beloved of God, called (to be) saints" (Rom. 1:7). The words "to be" are in italics, showing that they are words supplied by the translators, and not in the original. The meaning will be more readily apprehended if they be omitted. Now those Romans were beloved of God, "called saints." They were saints, that is to say, they were sanctified. Why? Because that was their calling. That was their high calling of God in Christ Jesus. They did not get to be saints by effort, by their own doings, or because of some experience after conversion. They became saints when God called them out of darkness into His marvellous light. Ask a policeman how he got to be a policeman, and he will say by being appointed a policeman. It was not by putting on a policeman's uniform, and trying to act according to his idea of what a policeman ought to do. His appointment made him a policeman. That thus became his calling; and *then* he should act as, and perform the duties appropriate to, the calling of a policeman.

So the believer is sanctified, or, in other words, a *saint* by God's appointment. He is called to that high and responsible position, and *then* he can act the part. The saint, like a policeman, may be very indifferent to his position, and very negligent in the discharge of his responsibilities; he may even disgrace his high calling, but he is still a saint for all that. On the other hand, no matter how much *like* a saint one may behave, he does not become one until God has laid hold of him and set him apart for Himself.

We have already referred to the usage of the word "sanctify" in I Corinthians. Let us look now at the very beginning of that Epistle. We read: "Paul *called* (to be) an apostle of Jesus Christ . . . unto the Church

of God which is at Corinth, to them that are *sanctified* in Christ Jesus, *called* (to be) *saints*."

Paul became an apostle solely by being *called* of God. When the risen Lord Jesus laid hold of him on the Damascus road, and revealed the Gospel to him (Gal. 1:12), and sent him out to preach it, he became thereby an apostle, "not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead" (Gal. 1:1). Apostleship thus became his calling. Precisely so those whom he addresses are "called saints;" that is, because they had been set apart by God saintship became their calling.

Now the Epistle shows that these Corinthians who were "sanctified in Christ Jesus, called saints," or saints by calling, were in a very low spiritual and moral condition, and were most flagrantly disregarding the fact that God had sanctified them unto Himself in Christ Jesus. Nevertheless they were addressed as saints, and they *were* saints, though their behaviour was most unsaintly. Why, then, were they saints? Was it because they were good people? Was it because they had enjoyed some peculiar subjective experience subsequent to conversion? No. They were saints for the only but sufficient reason that God had called or appointed them saints. When God has sanctified a man and called him a saint, who will dare to contradict it? The believer is "sanctified" because God has laid hold of him, has said, "You are My property." As we read in 2 Timothy 1:9, "who hath saved us, and called us with an holy calling." Now here we have "salvation" and "sanctification" together. "Who hath saved us, and called us with an holy calling, *not according to our works*." It has not anything to do with our works; "but according to His own purpose and grace."

The Scripture tells us of Isaac's two sons, Esau and Jacob, and that Jacob was chosen before he was born; separated unto God before he was born. Jacob was

sanctified before he came into the world, and long before he had any conscious experience. Yet his behaviour often accorded very ill with his high calling.

Turn now to I Peter 3:15. There we read: "Sanctify the Lord God in your hearts." The reading of the Revised Version is "sanctify Christ as Lord in your hearts." Now here is a tremendous Scripture—sanctify God in your hearts. We have been heretofore speaking about God's work of "sanctifying man," but now we have a Scripture wherein man is called upon to sanctify God—sanctify God (or Christ)—in your hearts as Lord of all. There is, I think, the secret of all consecrated or sanctified living; Christ set apart over everything in the heart—Christ recognised as the Lord of all. "Crown Him Lord of all." Don't you see how everything in one's life must come into its proper place when He is really enthroned in the heart as Lord, when the Christian really says in his heart, "There shall be no word of mine, no action of mine, that is not subject to Him?" "Sanctify Christ in your heart as Lord," and when that is done, then one is sanctified indeed. When any one can say, "I have no thought apart from Thee, I have no wish apart from Thee, I have no word except what I would speak for Thy glory, I will not be occupied in anything at any time, but what concerns Thee alone," when one can truly say that, then he is recognising and seeking to be in full accord with God's great act of sanctification.

From this we may learn (as will presently be pointed out more fully) that there is a subjective side to the truth of sanctification. Or rather this *subjective* aspect of the truth is the response within the believer to the *objective* fact of his sanctification by God's own sovereign act. We must get the objective truth before the subjective result can be accomplished, for the *living as a saint* in full consecration to God must be based upon having been *made* a saint by the act of God.

We refer, as our next passage to I Corinthians 1:30: "But of Him are ye in Christ Jesus, who of God is made unto us *wisdom and righteousness and sanctification and redemption.*" It is important to notice that in this passage God begins, not with the sinner, telling what the latter is made in Christ, but with Christ telling what He has been made to us. It begins at God's end, so to speak, and comes down to the sinner. The order, therefore, is the reverse of I Corinthians 6:11, where God begins with the sinner and goes towards Himself, reciting the steps which bring the sinner to God. This order is observed in the offerings. When God begins with His side, the burnt-offering comes first, and the sin-offering last. When He begins from our side the sin-offering comes first, because the sinner knows the sacrifice of the Lamb of God first as the sin-offering, which is all for us, and lastly as the whole burnt-offering which is all for God.

Hence Christ is spoken of first in His high capacity of the Wisdom of God. He has been made unto us *Wisdom*. Next, coming from God's side toward us, He has been made our *Righteousness*. Paul longed to be found in Him, not having his own righteousness—the result of law-keeping, and which in God's sight is as "filthy rags"—but the righteousness which is through faith of Christ (Phil. 3:9). He is "the righteousness of God" (Rom. 1:17; 3:22, 25 &c.).

Next He is made unto us *Sanctification*. Instead of being where we once were, "in the flesh" and "in the world," we are separated and put into an entirely new place, namely, "in Christ." Thus the believer is "sanctified in Christ Jesus."

Lastly, He is made unto us *Redemption*, and this meets the sinner in the place where the grace of God finds him. To redeem is to buy back property which has passed out of one's possession. Man was God's property by right of creation, but he sinned, and came into the

possession of Satan, who has the power of death; came under the curse of the law, which is death. To save the lost sinner from this desperate plight, God, moved with pity, for the great love wherewith He loved us, even while we were dead in sins, gives His own Son, whose precious blood is the price which buys us back, or redeems us to God. He is thus made unto us *redemption*. "In whom we have *redemption through His blood*" (Eph. 1:7). "Who has redeemed us to God by His blood out of every kindred and tongue and people and nation" (Rev. 5:9). Thus God buys back the forfeited property.

All these things are distinct. They are all different phases of the work which Christ did on the cross. God did it all *to us* on the basis of what Christ has done *for us*. God can make a sinner righteousness, can set him apart for Himself, *i. e.*, sanctify, and can redeem him on the righteous ground of Christ's atonement. We are not our own, we are bought with a price. All these things are acts that God does for man in pure grace.

So much, then, for sanctification as God's sovereign act in grace to the sinner who believes on the Lord Jesus Christ. We look now, briefly, at man's responsibility in view of what God has done; for God requires our response to the things that He does for us. The redeemed sinner's response, then, is to say "Amen" to God's "Yea." Our experience may contradict many things that God says. God declared the believing sinner to be righteous, and thereupon He demands that the one who has been justified (made righteous) shall live accordingly—that his life and acts and words shall correspond with what God has made him.

What should be the response to the act of sanctification? God says you are "separated." Our response is to be separated—to come out from among them, and *be separate*, and touch no unclean thing (2 Cor. 6:17). We are "called saints," that is our

calling or vocation; and this is the response to the call, "walk worthy of the vocation wherewith ye are called" (Eph. 4:1). Because saintship is our vocation, we should therefore walk worthy of that vocation. We do not become saints, or sanctified ones, by walking worthy of our vocation. On the contrary, we are to walk worthy because we have been already sanctified.

In Titus 2:11-14 we read that the same grace of God which brought salvation to us also teaches us that, forsaking ungodliness and worldly desires, we should *live* soberly, righteously, and godly in this present age, looking for that blessed hope and the appearing of the glory of the Great God, even our Saviour, Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works (see Revised Version). Having been saved and *made* righteous, we are taught by the grace of God to *live* righteously. And having been sanctified or separated from the world, we are to recognise that separation by forsaking ungodliness and worldly desires. And then we have a distinct hope of which the world knows nothing, or knows not as a hope, but as the knell of doom; for that which means the utter destruction of the world and everything in it, becomes to the one who has been sanctified, or separated from the world, "that blessed hope." All this is on the basis, and is the result of Christ having given Himself for us that He might set apart a people for His own possession, in other words, a sanctified people.

Once more we learn by Romans 4:24; 5:1 that we are justified (made righteous) by faith in Him who raised up Jesus our Lord from the dead; and by the whole 5th chapter that in consequence of the obedience of Christ unto the death of the cross the effect

of Adam's disobedience is overcome, and that grace now reigns through *righteousness* unto eternal life by Jesus Christ. On the basis of what He has thus done, the justified sinner is called upon to yield his members as instruments of *righteousness* unto God (Rom. 6:13).

All these Scriptures recognise the responsibility and freedom of action of the new man. Every one whom the Son has set free from the old slavery of sin and self (John 8:34-36) is responsible to recognise what God has done for him, to live as one whom God has sanctified, justified, and redeemed from sin and death, and, in a word, to yield himself unto God as one who is *alive from the dead* (Rom. 6:13).

Having been made righteous by God's own mighty act, He bids us be just as much the servants of righteousness unto holiness, as we formerly were servants to uncleanness and to iniquity (Rom. 6:19). It is not a matter of seeking "another experience" or "another work of grace" after conversion; but a matter of recognising what is involved in that great work whereby we were quickened through the same mighty power of God which wrought in Christ when He raised Him from the dead.

These quickened ones are called upon not to sleep, but to "awake to *righteousness* and sin not" (I Cor. 15:34). Righteousness is theirs, for Christ is their righteousness, hence they are to awake to that truth and sin not. They should *be* righteous because they have been *made* righteous. "For as by the disobedience of one, many were made sinners, even so by the obedience of One, shall many be *made* righteous" (Rom. 5:19). Finally, in I Peter 2:24 we read: "That we being dead unto sins, should live unto righteousness;" so having been made righteous, having been justified, God demands that we should live unto righteousness.

What is our proper response to the truth of redemption? We read that we are not our own, that we have been bought with a price (I Cor. 6:20); and we read of "the Church of the Lord which He has purchased with His own blood" (Acts 20:28, R. V.). The redeemed of the Lord are the costliest thing in the universe. For their redemption was paid the greatest price that ever was paid. They have been redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ (I Peter 1:18, 19). That being true, we having been redeemed, what is our response? It is simply this, to surrender to God His property. It belongs to Him. We are besought, by the mercies of God, to present our bodies a living sacrifice, holy, acceptable unto God (Rom. 12:1). Our bodies are included in the price of redemption. They have been bought and paid for. This is the only response we can make to the fact of redemption. How many of God's redeemed have acted upon that; have really presented themselves, recognising that they belong to God?

Lastly, our response to what has been done for us by the death and resurrection of Christ is indicated in 2 Cor. 5:15. "He died for all, in order that they which live should not henceforth live unto themselves, but unto Him who died for them, and rose again." Now then let us be sure we are not living unto self, but unto Him. This is a very searching Scripture. It is so easy to be deceived in this matter; so *easy* to be really living for *one's own* aims and objects after having declared that our lives are consecrated to Him. If we would, every morning, just submit our lives to this Scripture, and ask the Lord every night to show us how much of that day has been really lived unto Him, and how much to self! Well, you see what He demands of us; what He expects of us. But first He shows us what He has done for us. That is the important thing for us to see. He has declared us to be righteous, then we should live right-

ously. He has sanctified us, then we should scrupulously regard ourselves as set apart for Himself. He is our Redemption, so we should regard ourselves as His property, and live as such.

Now we have taken the word "sanctification" as we have found it; not all the passages where that word occurs, but enough to show clearly in what sense the Spirit uses it. We have seen that the idea embodied in the word is always that of something separated from its original surroundings and set apart for a special use, and that, as applied to a reconciled and pardoned sinner, it means that God has claimed him and set him apart to be His own property.

I have sought in thus presenting this subject to let the Lord Himself speak to us from His own Word, and in concluding I now ask Him to cast out of our hearts and minds anything which the human instrument may have added to His Word. May the Spirit of Truth Himself lead us into the full knowledge of what God did for us when we were "sanctified in Christ Jesus," and enable us to live in the power of that truth.

Summary.

"Now of the things which we have spoken this is the sum" (Heb. 8:1).

I. Sanctification is primarily *objective*, being that act of God whereby He sets aside a person (or thing) for Himself and seals him (or it) as His own property. It is distinct from forgiveness of sins, or cleansing, which comes first, for God must put away a man's sins before He can save him. It is distinct also from justification, or making the sinner righteous, which in the divine order of Scripture comes after sanctification, the cleansed sinner being first set aside for God (*i.e.*, "sanctified"), and then declared righteous (*i.e.*, "justified"), the righteousness of Christ being imputed to him.

II. The subjective aspect of sanctification (that is, the resulting change effected *in* the believer) is based upon the objective work of God whereby the believer was set apart or "sanctified in Christ Jesus." This change takes place by the operation of the Holy Spirit in proportion as the believer enters into the objective fact of his entire sanctification in Christ. We, *beholding His glory, are changed* into the same image (2 Cor. 3:18), it having been God's purpose from the beginning that we should be "conformed to the image of His Son" (Rom. 8:29).

In accomplishing the subjective change to conform to the objective fact, God appeals to the heart and will of the responsible being whom He has sanctified or set apart, placing before him the fact of his sanctification in Christ Jesus, and appealing to him to respect that sanctification and to preserve it inviolate.

A very clear illustration of this method of divine working is given in the first scriptural example of sanctification. In Genesis 2:3, "God blessed the seventh day and *sanctified* it." This was an absolute and final act of God whereby the seventh day was *made* holy. Having done this, God commands His people that they "*Remember the Sabbath day to keep it holy.*"

In like manner He says to them whom He has sanctified in Christ Jesus, "For by one offering He hath perfected for ever them that are sanctified" (Heb. 10:14); "As He which hath made you is holy, so *be ye holy* in all manner of conversation (behaviour), because it is written, Be ye holy, for I am holy" (1 Peter 1:15,16).

Only those whom God has *made* holy can *be* holy; but of them holiness in all manner of conduct is required.

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